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*The Mischiefs of Changes in Government; and the
Influence of Religious Princes to prevent them.*

A
S E R M O N

Preach'd before the

Mayor, and Corporation

O X F O R D,

On Friday March 8. 1705.

BEING THE
ANNIVERSARY

OF

HER MAJESTY'S
INAUGURATION.

By JOSEPH TRAPP M. A. Fellow of
Wadham College OXON.

Publish'd at the Request of the Common Council.

O X F O R D,

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Civ. OXON. ff.

Ad Concil' *Tobie Payn* Armig. Major' Civit' prædict' tent'
Die Lunæ Martii 11. 1705.

AT this Council it is agreed that the thanks of this house be
given to Mr. Trapp of Wadham College for the Sermon
he Preach'd before the Corporation on the day of the QUEEN's
Inauguration; and that he be desir'd to print the same;:
Mr. Knibb, Mr. White, and Mr. Hall are desir'd to wait on
Mr. Trapp, and acquaint Him therewith.

Samuel Thurstan

Clericus Com. Civit. OXON.



A
S E R M O N

Preach'd upon the
QUEEN's INAUGURATION

March 8. 1705:

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Prov. xxviii. 2.

*For the Transgression of a Land many are
the Princes thereof; but by a Man of
Understanding and Knowledge the State
thereof shall be prolong'd.*

THE Defign of this Day's Solemnity be-
ing to offer up our Thanks to Almighty
GOD for Her Majesty's happy Accession
to the Throne, and to pray for the long Con-
nuance of Her Life and Reign over us; a Dis-
course upon the Causes and Mischiefs of *Changes*
Government, and the Means by which they
A may

may be prevented can be no improper Entertainment upon this Occasion. To treat of this Subject *at large*, and endeavour to assign *all* the secret Springs of those terrible Convulsions, and frequent Alterations which States and Kingdoms labour under, would be by no means foreign to our present Purpose: but I shall rather chuse to take a narrower Compass, and insist upon no more than what is either mention'd, or imply'd in the Words of my Text. The sense of which I shall explain, before I come to discourse upon it.

For the Transgression of a Land many are the Princes thereof. In this former part of the Verse, the wise Author of it may speak of *many Princes* being in a Nation either *at the same time*, or *successively*: by either of these Expositions the Meaning is clear, and the Observation very material. For it is certainly a most pressing Calamity to any People, and therefore likely to be occasion'd by their Transgressions, either to have several Competitors or Rival Kings contending *together* for the supreme Authority, or to have the civil Constitution often *chang'd* and *vary'd*: or even, to have *frequent Successions* of Princes, in the same form of Government. There is likewise another Interpretation which may naturally enough, and without force be

put upon the Words: and it is this. That *Monarchy* or the supreme Power lodg'd only in one Person is the easiest and safest Kind of Government, and the best calculated for the Welfare of the Subject; but that any *Aristocratical* or *Popular* Scheme whatsoever, in which the highest Dominion is committed to many co-ordinate Lords or Rulers, is rather a Misfortune than a Convenience to a State or Nation, in spite of it's specious Pretences to Liberty and Privilege. But tho' this be plainly deducible from the Words; yet because there was no considerable Government in the World, but that of Monarchy in this Royal Author's Time, it is probable that this is not the Sense intended by Him. I shall therefore chuse rather to take this for granted, than to insist upon it in the Body of my Discourse.

The latter part of the Text runs thus. *But by a Man of Understanding and Knowledge the State thereof shall be prolong'd.* According to some Translators, it is spoken in the plural Number, and render'd *Men of Understanding* &c. That *Wisdom, Knowledge, and Understanding* constantly include the Notions of Piety and Religion in the Stile of this Book of Proverbs, is so well known, that I need but just mention it. And then, if this Clause be read in

the plural number, it will be an exact Antithesis to the former part of the Verse. For then the Sense of the Whole will be this. As by the Transgressions of a Land, civil Dissensions among many Princes, and frequent Alterations in Government are occasion'd; so on the contrary, by It's Wisdom and Vertue those Inconveniences are prevented, and the Constitution and Tranquillity of the State are perpetuated and secur'd. But if it be render'd *Man of Understanding* in the singular Number, as it is by our Translators, and by the most and the best Expositors; then it cannot without great force relate to any but the Person of the *King*, or *supreme Governor*. This Interpretation therefore I make choice of; and according to it, the Text taken all together may be thus Paraphrased. "To have many Princes either contending for
"Empire at the same time, or by a quick Succession coming after one another, are Calamities brought upon a Nation by it's Sins: but a
"Prince of Wisdom and Piety will prevent those
"Evils; because He will so regulate His own
"Life, and so influence those of others, as to
"make Religion flourish in his Dominions, by
"which means his Reign will be prolong'd, and
"the Establishment secur'd.

The

The Words thus explain'd naturally suggest these following Observations.

I. *First*, That civil Divisions among many Pretenders to a Throne, and frequent Changes of Government and Governors are occasion'd by the Sins of a Nation.

II. *Secondly*, That Wise and Religious Princes have a mighty Influence to prevent those Mischiefs, to lengthen their Reigns, and secure the Constitution. And therefore

III. *Thirdly*, That the Accession of such a Prince to the Throne, and his long Continuance upon it, is a most signal Blessing to his Subjects. Which Consideration I shall apply to our own Circumstances.

These things I shall consider in the Order they lie before me; and then

IV. *Fourthly*, Draw some practical Inferences from them, concluding with an Application of the whole to the Occasion of the Day.

I. The first Observable is This. That civil Divisions among many Pretenders to a Throne, and frequent Changes of Government and Governors are occasion'd by the Sins of a Nation. In this, as in all other matters relating to God's Providence and His Government of the World, we cannot speak, in universal Terms, as if we had

had Certainty and Demonstration about it. His
 Psal. 36.6. *Judgments are a great Deep*, and we are
 not so well acquainted with them, as to reduce
 them to fix'd Standards and Measures, or say
 in particular Cases, that it is constantly *so*, and
 never otherwise. These Evils therefore which
 we are mentioning, when They happen to a
 Nation, are not always perhaps inflicted upon
 it, as Punishments; and on the other hand,
 when GOD punishes, He does not always make
 use of those Means; because there are other
 Methods of Scourging and Chastising a Rebel-
 lious People. 'Tis certain that at all Times
 they are great Evils; and whenever they hap-
 pen, no Nation is so Righteous as not to deserve
 them; but it does not from hence follow that
 they are always occasion'd by it's Sins. Some
 of them may be caus'd by a Title between Two,
 or more Princes which is really doubtfull and
 disputable; upon which they appeal to GOD
 by a War, the bloody and pernicious Conse-
 quences of which are unavoidable. Not but
 that GOD by His Providence may so order things,
 as to receive their Appeal by a War, and at the
 same time chastise a wicked Nation by the Mi-
 series of it, and inflict them as Punishments pro-
 perly so call'd. But I say it does not necessa-
 rily follow, that He *does* so in those Cases. Be-
 fides,

fides, by the natural Infirmary of some Political Constitutions arising from some fault in the original Framing of them, the Forms of Government may take several Turns; and as for particular Kings, by the same Weakness of the Establishment, their Reigns may be short, and the Succession very swift. Thus it prov'd among the *Romans*; who, especially in the Declension of that unmanageable Monarchy, had a new Emperor almost every year; and some reign'd so few Days, that they seem'd to be advanc'd to the Imperial Dignity for no other End, but that they might be thrown down from it.

But notwithstanding all this, it is *certain* from my *Text* that *sometimes*, and *probable* from *Reason* that *for the most part* these Calamities are sent from Heaven upon a People for their Transgressions, or are the natural Effects and Consequences of them. That there are national Sins, and that They call for national Punishments, is too manifest to be question'd. And no Punishments are more proper, or more ready at hand than those Miseries of which we are now discoursing. Miseries they certainly are, and that of the first Magnitude; and therefore likely to be brought upon a Land by *the Wickedness of them that dwell therein.* Pl. 107. 34.

The

The fatal Calamities which a Nation must unavoidably labour under from the Quarrels of Princes struggling for Empire *at the same time* are sufficiently apparent both from Reason and History: nay at this Day they are too visible in other Countrys of *Europe*, and GOD grant We may never again experience them in our Own. And as if the Words of *Solomon* in my Text had been a Prophecy concerning His own Kingdom, immediately upon His Death, partly upon the Account of his own Provocations, and partly for the Perverseness and Idolatry of the *Israelites*, instead of one King GOD gave them two, by whom the Monarchy was torn and dismember'd; and their Subjects felt the dismal Effects of a fierce Contention between them. For (as the Sacred History assures us) *there was War between Rehoboam and Jeroboam all their Days.*

1 Kings
14-30.

Then for the Mischiefs which attend frequent *Changes of Kings one after another*; they are likewise very considerable, tho' perhaps not altogether so great as the former. If their Reigns be shorten'd, and the Succession precipitated by Treason, and Assassination, or by Deposing, and violent Revolution; every body knows the Distraction, Licentiousness, Madness, and Confusion, which must necessarily follow upon such Alterations.

Alterations. But even if the Succession be never so regular, 'tis no small Calamity to a Nation to have *many Princes*, tho' They all give way to one another by a natural Death. Sundry Inconveniences will unavoidably ensue: There will be strong Jealousies, and Suspicions of secret and Treasonable Practises against the Lives of those Princes; the Hopes of some Men will be as unexpectedly dash'd, as they were at first unreasonably rais'd; some Ministers will be remov'd, and others advanc'd; Parties and Factions will increase and multiply, to the unsettling of Men's Minds and the Endangering of the Constitution. In a Word, the State will be in a perpetual flux, always tossing and uncertain: it will be *like the troubled Sea when it cannot rest, whose Waters cast forth Mire and Dirt*: only with this difference, that *the Tumult of the People* in the one, will be far more dreadful than *the roaring of the Waves* in the other. Infomuch that a long Reign even of an ill Prince would perhaps be less prejudicial than the short Reigns of many good ones. That this Misery was likewise brought upon the People of the *Jews* as a Punishment for their Disobedience may be collected from hence; that when they were most wicked, the Reigns of their Kings were shortest. After that People was divided,

B vided,

vided, and *Israel* and *Judah* became Two distinct Kingdoms; *Asa*, who was a good Prince, had a long and prosperous Administration over the latter: the true Fear and Worship of God being in a great measure kept up among His Subjects. Whereas on the other side, the ten Tribes of *Israel*, whose Kings were wicked, and who were themselves over-run with Corruption and Idolatry, had during his Life, no less than seven Sovereigns. And afterwards when *the Men of Judah* themselves became as abominable in the sight of God, as their Brethren of *Israel*, and the Kings of both seem'd to contend and strive with one another in Wickedness; short and many were the Reigns in both Kingdoms. Which perhaps prov'd as heavy a Judgment upon them, as the longest Life of the most barbarous Tyrant.

But when not only the *Kings*, but the *Constitutions* are often vary'd in a Nation; when not only *Many are the Princes*, but many are the *forms of Government* thereof; then the Ruin, the Miseries, and Confusion are as much greater, as the Alteration is more extraordinary. For the Proof of this, we may go no farther than our own Country; and even in the History of That we need not look very much back. There being many still living among Us, who

remember

remember the Times of Anarchy, Confusion, Fanaticism, and Rebellion between the Years 40 and 60. Times, which then made this Nation infamous, and will for ever be a Reproach to it in succeeding Generations. After the detestable Murder of God's Vice-gerent, the Overturning of Monarchy in the State, and Episcopacy in the Church, what a Train of Calamities immediately follow'd! No Safety or Security either to the Rulers, or the Rul'd; but Fear and Perplexity, Rapine and Injustice, Oppression and Murder overspread the whole *Commonwealth*. For then They had the Liberty to impose that *beloved name*, which was the only Privilege They had purchas'd at the Expence of so much Blood and Villany. New Models of Government were invented almost every day; and while such Variety of Schemes was devising, the People had either no Government at all, or that which was worse than none. For even when there seem'd to be something like an Establishment, They labour'd under such Pressures, as their Neighbours would have pity'd them for, had they not known that They righteously deserv'd 'em, and had by their own Contrivance brought 'em upon Themselves. *Many Princes* indeed we cannot say They had; that *Name* was an Abomination to Them; and They had taken

effectual Care to have no *Royal Blood* among them, having murder'd the King, and banish'd His Family. And their Rulers were, 'tis confess'd, far enough from being *Princes*; few of them being so high as the Nobility, and many of them lower than the Gentry. But then We may, and do say, that They had *many Tyrants*; who all together laid a heavier Yoke upon them than ever had been impos'd by any King. These were the unspeakable Privileges which the *free People of England* enjoy'd in those blessed Days! Thus they secur'd their *Liberty*, by making themselves *Slaves*; and their *Property*, by throwing Affairs into such Confusion that no Man could call any Thing *His own*.

What I have said of those Times is not beside my present Purpose; it agrees with my Text, and is applicable enough to the Occasion of the Day. For to have the Nation thoroughly sensible of the Misery which was brought upon it by that unnatural Rebellion, greatly contributes to make HER MAJESTY'S Reign over us safe and easy. And tho' it has been so often taken notice of (much oftner perhaps than some Men would have it) yet it is still never improper to mention it, whenever we are discoursing about *Government* to an *English* Auditory.

Now that *by the Transgressions* of this *Land*

its Governments were multiply'd, and all those Judgments brought upon it, we have great Reason to believe. Tho' perhaps it may be unpardonable to lay any Guilt to the Charge of those *Holy Times*; when the *Saints*, and the *Elect* carry'd all before them, and whatever was done was done *in the name of the Lord*. But notwithstanding this, We will venture to say that Generation was very wicked; and the more so for pretending to be Holy. For if that Land be sinfull, in which Hypocrisy, Lying, Perjury, Pride, all manner of Injustice and Villany, Envy, Hatred, Malice, and all Uncharitableness, Murder, Schism, Sacrilege, Blasphemy, Sedition, Rebellion and Regicide are national Crimes, and all varnish'd over with a Show of Sanctity; then was that as wicked an Age as This, or perhaps any other Nation under Heaven ever knew. And here we may observe that most of the Enormities I mention'd, have in themselves a *Natural Tendency* to produce those Divisions and Alterations in a Kingdom of which I am speaking: so that (as I hinted in the Beginning of this Head) those Mischiefs are occasion'd *by the Transgression of a Land*, not only as they are Punishments inflicted by God, but also as they are the genuine Effects, Consequences, and Products of those very Sins.

For

For let any Man consider the nature and bent of Turbulency and Faction, of Disloyalty, Schism, Sedition, a Desire of Change, and the like; and then let Him judge whether any Government be like to last long, when Men of such Principles are numerous and powerfull. And it would be well, if such Persons would seriously consider whether it be even for *their own Advantage* to pursue those measures to which their vicious Appetites in Political Affairs may incline them. Those who are not involv'd in that Guilt may perhaps suffer for their other Sins, by the national Miseries which such ill Men bring upon the whole Community; but the *very Authors themselves* will be sure to feel those fatal Consequences, as well as others. They will be punish'd by their Success; and sufficiently verify that of the wise Man, *The Prosperity of Fools shall destroy them.* Nor can they reap any Satisfaction from the Work of their hands; unless it be the Satisfaction of Devils, that of having made others miserable as well as Themselves.

Prov. 1. 32.

The Argument we have been upon, might be turn'd another way. And as we have suppos'd frequent Changes in Government to be Evils, and from thence infer'd that they are probably sometimes inflicted as Punishments: so on the Reverse,

Reverse, we might suppose them to be sometimes inflicted as Punishments, and from thence infer that they are certainly Evils. For the Supposition we have the best ground in the world, the express Assertion of Holy Scripture in my Text; and the Consequence drawn from it is self-evident. And yet we have reason to believe there are Men in Being, who are so far from thinking these Alterations to be Misfortunes, that They look upon them to be the choicest Blessings that can happen to a Nation; at least that can happen to *Themselves*. They are ever dissatisfy'd with the present Administration, and longing to see another face of Affairs. Whether it be a better, or a worse, They are not much concern'd: if it be but *another*, They are for a little time tolerably easy. If They must have Government, They desire to see *some Variety* in it; and are for Change of Seasons in the State, as well as in the Year. Men who have such Dispositions, or any tending towards them, are by Principle Enemies to their Country, and presumptive Traytors to our most gracious Sovereign. The Mention of whom puts me in mind of the *Second Thing* observable from the Text,

II. That wise and religious Princes have a mighty Influence to prevent those Mischiefs,
to

to prolong their Reigns, and secure the Constitution. Here again we cannot say in universal Terms that the Wisdom or Piety of the Prince always *does* produce those Effects. But it may be affirm'd that It has *always* a *Tendency* that way; and that *generally speaking*, those good Consequences *actually* follow. The unsearchable Wisdom of Providence sometimes gives long life to the worst of Kings, that They may be Plagues and Scourges to a wicked People. And on the other hand, the Best are sometimes cut off, when They are scarce settled upon their Thrones; to chastise sinfull Nations who are not worthy of Them. But then We must observe that tho' an ill Prince may govern for many Years, yet the Constitution will probably be rather weaken'd than perpetuated by Him: and that a good one in a short Administration may add Strength and Security to the Establishment.

Tho' we cannot affirm that even *This* is *always effected* by the best of Princes, whether their Reigns be short, or long; and our own Country gives us a most Tragical Example to the contrary. The Royal Grandfather of HER PRESENT MAJESTY (whose auspicious Accession to the Throne We this day joyfully commemorate) found by fatal Experience that
a Man

a Man of Understanding and Knowledge, and of most consummate Piety and Goodness, does not *necessarily* and *infallibly* prolong the State, His Reign, or even His own Life. For the Influence of the most Excellent of Kings is not irresistible, as some imagine God's Grace to be; but by the prevailing Wickedness of a Rebellious People it may be baffled and over-power'd, as it actually was in this very Instance. So daring and rampant were the Insolencies of the Subjects, so over-ruling and uncontrollable were those Sins, which (like a general Deluge) overspread the whole Nation; that the Piety and Wisdom of that incomparable Prince were not able to stem the Tide, and put a Stop to such an Inundation of Villany as then roll'd in upon Him. God was resolv'd to let His Justice take hold of them; and tho' He would abundantly Reward his *righteous Servant* in a better State, yet to execute His Wrath and Vengeance upon *Them*, He suffer'd Him and the Constitution to fall together. Thus was the best civil Establishment in the World entirely subverted; that Church which was the Pride of the Reformation, and the Glory of Christianity was batter'd down and destroy'd; the Authority, the Honour, and the Life of God's Anointed were *vilely cast away*; Monarchy and Episcopacy were by the

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same

same Engines over-turn'd, and *laid low, even with the Dust.*

But notwithstanding these Limitations and Exceptions, it is certain from my Text, from the Reason of the thing it self, and from History and Experience, that the Wisdom and Piety of the Prince have *always* a very strong *Tendency* to lengthen His Reign, and settle the Constitution; and that *generally speaking*, they *actually produce* those happy Effects. How prevailing an Influence a Sovereign has upon His People to make them Religious, both by the Authority of His Example, and by His vigorous Execution of the Laws against Immorality and Profaneness, is too well known to require any sort of Proof. And then it is no less apparent that as Vice and Wickedness, especially those Sins which I mention'd, naturally tend to the Subversion of Government, so the contrary Vertues tend to It's Support and Security. A wise and pious Prince therefore by His Influence makes His People Religious, and by that means makes *the Crown flourish* upon His own Head, and transmits the Kingdom safe and settled to His Posterity. For the real Interests of King and Subjects are so blended, that 'tis impossible to separate them: and tho' the former be the Source of the Prosperity a Nation

tion enjoys, because He has more Influence upon the People, than the People upon Him; yet that Happiness, like Light, is reflected, and rebounds upon the Original from whence it came. And then to this natural Tendency we must likewise add the especial Blessing of God, who in a signal manner watches over His Righteous Vice-gerents, directs their Counsels, and prospers their Endeavours.

Were History and Experience to be consulted in this matter; We should find that in fact this Observation has generally prov'd true. And in this, as in all other Cases of the same Nature, the Sacred Records of God's own People the Jews, as they are deliver'd in the Old Testament, ought chiefly to be regarded. Because *those things were written for our Admonition*; I Cor. 10. 11. They are the best Rules and Standards we have, to frame any Observation by; and from them we can form the best Judgment concerning God's Dealing with any People. Now among all the good Kings both of *Israel* and *Judah* We do not find one short Reign; most of them were long, and all of them considerable. To enumerate Particulars would be as tedious as unnecessary: I shall therefore pass on to the next Observation, which depends upon what has been already said. For since wise and religious

Princes have a mighty Influence to prevent those Mischiefs above-mention'd, to prolong their Reigns, and secure the constitution; therefore

III. The Accession of such a Prince to the Throne, and his long Continuance upon it, is a most signal Blessing to His Subjects. This I propos'd to apply to our own Circumstances; nor need We insist upon the Proof of it, since it is no more than a necessary and self-evident Consequence from the Two foregoing Observations. And it is confirm'd by many other Reasons, which in a matter so plain it would be superfluous to mention. Nor did I therefore lay down this Head, because it requires Arguments to evince the Truth of it; but because it may be of use to refresh our Memories, and revive the gratefull Sense we ought to have, of the many Blessings we enjoy from HER PRESENT MAJESTY'S happy Administration. And to do this is perhaps no less than necessary; since we are too apt to be unthankfull for GOD'S Mercies, especially for those which are National and Publick. A Blessing which is shar'd by Us all in common is generally but little regarded; and what is every body's Advantage we take to be Nobody's. Now that We of this Nation plentifully enjoy the Happiness here spoken of, ap-
pear

appears from hence ; that our most gracious QUEEN, whom GOD, as upon this Day, in mercy set over us, to sit upon the Throne of Her Fathers, do's in all points answer the Character of such a Prince as the wise Man describes in my Text.

The glittering Pomp and Glory of this World, with all the Temptations of Power and Greatness, are so far from withdrawing Her Affections from Heavenly Things, that SHE is as eminent for Her Piety and Devotion to GOD, as SHE is for that High Station in which He has plac'd HER. Her Royal Proclamations for the Encouragement of Religion, and the Suppression of Vice and Immorality, are sufficient Proofs of Her Zeal for the Honour of GOD; and of Her being sensible, that the best Method to secure the Authority of Human Laws, is to make them support and vindicate the Divine. Her tender Care of all Her Subjects in general appears from Her unwearied Diligence in providing both at home, and abroad for the publick Good; and from Her so largely contributing out of Her own Revenue to ease Her People of some of the Expences occasion'd by this necessary War. Nor is Her particular Concern for the Establish'd Church of *England* less conspicuous; from Her frequent Affectionate Declarations in It's favour, and

and above all from Her unparallel'd Bounty to the poorer Clergy. A Liberality which ought always to be gratefully remember'd by *Us*, and especially upon this Anniversary Solemnity to be always publicly taken notice of. As nothing could be a clearer Evidence of Her Royal Affection to our most excellent Church; so it was certainly the most proper, and best adapted Charity that could well be thought of. As tending to rescue Persons of a sacred Character from those Injuries and Affronts which are every day thrown upon them, by those who hate and despise either Religion in general, or the *Church of England* in particular.

But it is not my Design to enumerate all the Vertues which adorn, and enrich Her Sacred Person; it may suffice to have given some general Hints, and to have mention'd a few things out of very many: which are enough to shew that *SHE* is as much rais'd above the Generality of Princes by Her Goodness, as all Princes are above the rest of the World by their Power and Authority. That therefore in *HER* we abundantly enjoy the Blessing mention'd in my Text, and by *HER* our Happiness is like to be secur'd; if We do not by our manifold Provocations over-power the Royal Influence, and render our selves unworthy of Her Reign over us.

Which

Which leads me, in the *Fourth*, and last place,
IV. To draw some practical Inferences from
the foregoing Observations.

I. *First* then, Since civil Diffenfions, and
Changes in Government are fo great Calami-
ties; we must carefully beware of all Fomenters
of fuch Divifions, and Promoters of fuch Altera-
tions; must fet a Brand upon all thofe who
would inftill fuch Notions into us; oppofe the
Men, and deteft the Principles. And to do this
may fometimes perhaps be no very eafy matter.
For Faction and Sedition are ftangely reftlefs
and active, as well as crafty and defigning; they
will appear in a hundred different Shapes, to in-
finuate themfelves into our Affections; and if
we be not very cautious, may engage us deep in
fome wicked Project, before we are fenfible whi-
ther we are going. To prevent which in fome
meafure, it will be requifite to obferve, that
Schifm in the Church is nearly ally'd to Re-
bellion in the State: it appears from Experience
that in fact thefe two have generally gone toge-
ther, and in Reason there is a very good Ac-
count to be given of it. For they both depend
upon the fame Principle, a perverfe, moody,
untractable Temper; which is ever quarrelling
with the Prefent, and never fatisfy'd with any
Eftablifhment, for no other Reason but *because*
it

it is an Establishment. Those who are such Lovers of Variety, are always the worst of Subjects; and He that desires to see *several Princes* upon the Throne, will never be truly loyal to *any*. 'Tis observable that Persons who are of this variable Disposition in *Government*, commonly shew it in *other Matters* of the highest Concern. Men who are unsettled in their Loyalty are generally so in their Religion; and He that is fickle in both has certainly but very little of either. Very proper therefore to this purpose is that remarkable Advice which the Royal Author of my Text gives in another place, *My Son fear thou the Lord, and the King, and meddle not with them that are given to change.* For to love Changing for Changing's sake, to be always longing for an Alteration, and endeavouring to effect it upon every Dislike, or even upon every great Inconvenience, these at least are surely such *Revolution-Principles* as every good *Englishman*, and every good *Christian* ought with the utmost Detestation to abandon, and abhor.

Prov. 24.

21

2. *Secondly*, Since the above-mention'd Calamities are brought upon us by our Sins; we ought to live good Lives, in order to prevent them. Could we but once see Religion flourish in our Nation; what Happiness and Prosperity might

might we not fairly promise to our selves? And since we are speaking of a whole Community, of all the Kingdom in general; it were greatly to be wish'd we could bring every Particular Person off from that fatal Error, of acknowledging every body's Vices, but His own! We are all ready enough to complain of the Wickedness of the Age; but who cares to look home, and apply some of it to Himself? Whereas would every one of the QUEEN's Subjects take care to correct His own Faults; we may answer for it, that the Publick would be in a most flourishing Condition. And to contribute a little towards this blessed End, tho'tis impracticable to reckon up the Sins of particular Persons; I shall briefly put You in mind of some of the reigning and national Provocations, which call for GOD's Vengeance upon this Kingdom.

The Contempt of all Religion in some, the entire Neglect of it in others; no grateful sense of GOD's Mercy to us, and no fear of His Judgments; want of Zeal and Affection to our most excellent, and truly Apostolical Church, Slighting and Undervaluing it's Ordinances, and by a most unjustifiable Schism separating from it. The open and barefac'd Leudness, Debauchery, and Profaneness of great Numbers; the no less damnable Hypocrisy, Prevarication, and Shuffling

fling in Religion of others; and (to mention no more) the Fierceness, Rage, and Unchristian Malice of Parties and Factions. By these last the Nation is so shatter'd and divided; that, if we be not very carefull to remedy these Evils, we have great Reason to fear that it's Destruction approaches. Let us therefore all endeavour to promote Unity and Concord among our selves by *forbearing one another in love*, and labouring to suppress that Spirit of Uncharitableness which now rages among us, and Triumphs upon the Ruins of Christianity.

Eph. 4.2.

But then We must beware that by a mistaken Notion of this Vertue we be not carry'd into a very dangerous Vice. It is by no means inconsistent with that Love and Brotherly Kindness which the Gospel commands, to rebuke the Designs and Principles of ill Men with Sharpness and Severity; nor to oppose them with Vigour, Constancy, and Courage. So far from it, that it is our indispensable Duty to act in this manner; it tends to the Peace and Welfare of our Country, and is the greatest Instance of real Charity that we can shew to those very Men themselves. But to perform this Task of Peacemaking as we ought; we must by all *lawfull means*, labour to heal these fatal Breaches; must administer no occasion of Divisions our selves; and

and when any is offer'd to us, decline it, if we can with a *safe Conscience*; if not, we must oppose ill-designing Men; but tho' it ought to be with Zeal, Bravery, and Resolution, yet must it not be with Bitterness, and Fury: but with Charity, and hearty Prayer, for the Reformation of their Lives, and the Confusion of their Devices.

And now I am upon this, I cannot but take notice of the great Incendiaries of the Nation; those scandalous and profligate Scriblers of wicked Pamphlets, as void of Loyalty and Religion as they are of Learning and Sense; who in these licentious Times make it their Trade and Profession to set the Kingdom in a flame; to vilify and bespatter some of the best Friends the QUEEN and Church have, to represent them as *Papists* and Enemies to HER MAJESTY, to whom they have sworn Allegiance, and Friends to a pretended Prince whom they have as solemnly abjur'd. I shall not go about to give an Answer to these slanderous Objections; Every body of common sense knows they require none, and every body of common Honesty will acknowledge it. I only mention this to put us in mind of the pernicious Tendency of such vile Practices. To conclude this Head; let us who are private Persons reform our own Lives; and consider,

sider, You that are in Authority, that it is Your indispensable Duty to have a watchful Eye over others as well as your Selves, by putting the Laws severely in Execution against all that Immorality and Prophaneness which falls under Your Cognizance. By these means we shall pursue the real Interest both of our QUEEN, and of our Selves; shall procure HER the Happiness of seeing Her Subjects flourish, and Her Subjects the Happiness of long enjoying so great a Blessing as so wise and gracious a Sovereign.

3. *Lastly*, Since Princes have so great an Influence upon their People; it is both our Duty, and Interest to put up our earnest Petitions to the Throne of grace in their behalf, to pray for their Happiness and Prosperity, to beseech God to turn the Hearts of those that are bad, and to give Him praise and thanks for those that are good. According to St. *Paul's* Advice, 1. *Tim.*

2. 1. *I Exhort therefore that first of all Supplications, Prayers, and Intercessions be made for all men; for Kings, and all that are in Authority; that we may lead a quiet and peaceable life in all godliness and honesty.* This is our pleasing Task at this time, to give God thanks for the best of Princes, and to pray that We may have many of these Assemblies upon the same Occasion, and for the same Person. Blessed therefore

and ador'd be the infinite Goodness for the mercy which was upon this Day bestow'd upon us; and may we all have grace to live such lives as may deserve the Continuance of it. May that GOD, *by whom Kings reign, and Princes decree Justice*, pour all his Blessings upon the Royal Head and Heart of our most gracious Sovereign; may He conduct HER with safety through these difficult and dangerous Times, direct Her Counsels at home, and prosper Her Arms abroad; give HER a long and happy Reign over us here, and a never-fading Crown of glory in His Kingdom hereafter. In short, since SHE so fully answers the Character given in my Text, may the Words of it be punctually verify'd of HER; by Her Understanding and Knowledge may *the State be prolonged*; and for many, many Years may none but HER SELF *be the Prince thereof*.

F I N I S.

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punctually verily do Her; by Her Under-
standing and Knowledge may the State be pro-
sperous; and for many, many Years may none
be able to be the Prince thereof.

And thus I have performed my Duty
in this Office, and shall now be
at the service of the Court.

W^m B. E. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12.

And thus I have performed my Duty
in this Office, and shall now be
at the service of the Court.

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